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सत्यात् नास्ति परो धर्मः ।

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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OUR SEVENTH YEAR.

THIS number marks the completion of the seventh year in the life history of the Theosophic Gleaner, and as we stand on the threshold of a new year let us not forget that the stream of time is rolling ceaselessly on and that we must be up and doing if we are not going to "let the grass grow under our feet." For this is an age of Energy. Energy pouring in from other lands sowing its seed and raising in its turn fresh Energy within our own land, all tending to drive the great fly-wheel of life round with increasing velocity. Yes, reader! we are moving more swiftly than of old; therefore it is well to take a survey of thing in general, and of mankind at large, to see in which direction this energy is taking us.

One thing that cannot but strike us as a feature of the present age is the increasing tendency of people to overestimate the importance of the material world, and to rate at an altogether fictitious value, the power of wealth to give happiness; for all around we see that, with the satisfaction of old wants come new ones, and so man is building up round himself a prison house of indispensable requirements, which bind him to earth, thus making his body seem more real to him, darkening his Soul. Truly was it spoken of the Kali-yuga "The web of illusion lies thick upon the sons of time, and the senses cry out and will not be satisfied."

Then comes, as an inevitable consequence of this restless striving for the transient gifts of the material world, a spirit of indifference to the real—the spiritual life. And on every hand we see that neglected religions are allowed to fall into unworthy hands to be distorted and abused.

It is so very easy to forget, in the midst of this shew of cheap goods, which pour in from Burmingham, Manchester and Germany, that the things which make most glitter are *not necessarily* the most real. Let us not forget that just as nature works in silence, and unseen ; so if we would hear the Voice Divine within, we must first shut off the din of the outer world.

And now we would close as we began. To all we would say be up and doing—for the human needs are great, and mankind wants now more than ever before, to be reminded that “the unreal hath no being, the real never ceaseth to be” therefore we gladly send our little messenger forth, for another year, as a labourer in the great field ; that as Gleaner it may be a channel through which the energies from those who are keeping the lamp of Truth burning in other lands, may pour into our country. So that the out going thoughts of the noblest minds may reach our own and influence our lives ; then shall we not have gleaned in vain.

THE SIGNS OF THE TIMES.

[Lecture delivered by Bro: E. G. Sutcliffe Blavatsky Lodge July 18th, 1897.]

TO the Theosophist the present age is one of intense interest. He represents the birth, of a new order of thought, the beginning of a new era of human development. To him therefore the characteristics of the age, the internal and external factors which he perceives at work around him, have a higher and deeper meaning than to the world at large and it is the object of this paper to set forth in consecutive and connected order some of the more prominent and important of these factors, and to endeavour to penetrate into the inner meaning and purpose of this new development—this modern phase of spiritual and material Evolution. With this view I intend to take a rapid glance at the worlds progress during the last century and a half beginning with the first Theosophist of this age Emmanuel Swedenborg.

At the time of the Swedish seer spirituality was at its lowest ebb. The reaction from the stern puritanism of Cromwell was at its height, the court was shrouded by an atmosphere of immorality and impurity, and English society reached its acme of licentiousness. It was the day of the hunting and swearing parson, several of our bishops were atheists and the emoluments of the church were being used as a support of those members of influential families who

were unfitted by reason of mental or moral incapacity for political, military, or civil service. In France the condition of things was even worse. Madame de Pompadour and Madame Dubarry were at the height of their power, Louis XIV had emptied the treasury and impoverished the people by unsuccessful wars and the building of Versailles, and Louis XV. following in his footsteps, gave himself up to extravagance, sensuality and lust. The nation was governed by harlots. The people were sinking under the burden of taxation, and an untaxed aristocracy, and an untaxed clergy, were by all form of oppression and by cruel tyranny driving them to the verge of Revolution. The condition of these two nations may be said to be typical of the state of Europe at this particular epoch.

This then was the condition of the West when our first Theosophist (Swedenborg) had revealed to him some of the mysteries of the spiritual Universe. According to Swedenborg equally deplorable was the condition of the lower world of spirits [Kâmaloka], but before describing this I would like to remove some little of the prejudice which is felt by Eastern Theosophists towards this western mystic. It is frequently made an objection to the teachings of Swedenborg that he wrote entirely for the Christian religion and that he makes no mention of the doctrines of Reincarnation and Karma. It should, however, be remembered that the Esoteric teachings of the Christian religion had been entirely lost, and needed to be again revealed, whereas in the case of Eastern religions the Esoteric meaning had not been lost, but only hidden. Consider also that the Christian religion was the religion of the West. The religions of the most powerful, the most intellectual, and most civilized nations. Nations who looked upon the rest of the World as heathens, and barbarians. It would therefore have been impossible to have imposed the Esoteric teachings of Eastern religions upon Western thought unless these teachings had been previously derived from the Christian religion itself—which is as you know the most exclusive and dogmatic of all religions in its exoteric form.

With regard also to the doctrines of Reincarnation and Karma we should remember that in Swedenborg's day the time had not arrived for these ancient doctrines to be launched anew upon the modern world. Even Madame Blavatsky did not mention them in *Isis Unveiled*; it was reserved for a Christian Theosophist, the late Dr. Anna Kingsford, to first give them publicity. Here again the Masters followed the same

policy they had adopted in the case of Swedenborg, and it is not for us to criticize Their methods but to follow humbly the lines which They indicate. Let us therefore remove from our minds all prejudice against Christianity. A prejudice due largely to the arrogance of its exoteric expounders, and the contempt they exhibit towards all other religions. This contempt was by no means shared by Swedenborg, for he distinctly states that while the number of purified souls who crossed the border were very few from Christian countries, they were much more numerous from Africa and from the East, particularly from Tartary, the land where he predicted the ancient Word would be found.

Swedenborg says that in his time the lower planes of the spiritual world [Kamaloka] were full of beings of the evil, and lower orders, so much so that the divine light was almost entirely shut off from the physical plane. I need scarcely point out to a Theosophical audience that the universe, the macrocosm, has its seven planes just like man, the microcosm, and like as the Divine Light (Âtmá) has to penetrate these different planes, or vehicles, in order to reach physical man, so, in a general sense, the different planes of the macrocosm, have to be pierced in order to reach the human race. If, therefore, the Astral world be crowded with beings antagonistic to the Divine rays there results as a consequence profound Spiritual darkness amongst men, and Swedenborg tells us that in his day things were so bad that divine interference became necessary, and he describes in detail an event which he calls the Last Judgment. This occurred in 1757 so that the interval between that year and 1897 which, according to Madame Blavatsky, is the end of the first five thousand years of Kali-yuga, is a multiple of the magic number 7, a number so frequently occurring in Esoteric philosophy, being apparently the base number of the present Manvantara.

I propose, therefore, to make a rapid sketch of our racial development since this period, and to observe whether there are any signs of the new spiritual conditions above indicated having reacted upon our physical plane. As if to herald forth the new order of things two years before this remarkable date Europe was shaken to its centre by a tremendous earth-quake which utterly destroyed the capital of Portugal, then by no means so insignificant a nation as at present. We can ourselves form some idea of the meaning of an earth-quake from what happened in Calcutta some weeks ago, which sent a thrill through the civilized world, being felt in

Bombay and even in London. But what was this compared with the Lisbon earth-quake? If the buildings in Calcutta had been completely thrown down, and the work of destruction completed by an enormous sea wave floating over the town, we should then be able to form some conception of the fearful calamity that befel Lisbon in 1755.

The first change to which I will draw attention after 1757 was a new spiritual movement which occurred in the English Church, initiated by an English clergyman named John Wesley. As before explained religion in England was at that time practically dead, but the new movement was carried on with intense fervour; there was no particular change in the doctrine or mode of worship, nothing of an esoteric nature developed, the only difference was that Wesley and his followers were intensely in earnest, so much so, that they became obnoxious to the rest of the clergy, and were driven away from the Church. But the case of Wesley becomes interesting to theosophists because with him there began those peculiar spiritual manifestations that are so marked a feature of modern times; there were peculiar movements and knockings in his house, furniture moving about in a very unaccountable way, and occasionally shadowy appearance of human beings were presented to his view. These things Wesley rightly attributed to spiritual agency, and has in consequence since suffered under the stigma of being a superstitious man. Swedenborg and Wesley never met, but towards the end of February 1772, whilst Wesley was engaged with his preachers arranging circuits, a note was handed to him from Swedenborg. It read as follows :—

SIR,

I am informed in the world of spirit that you have a strong desire to converse with me. I shall be happy to see you if you will favour me with a visit, EMMANUEL SWEDENBORG.

Wesley perused the note in great astonishment, after a pause he read it aloud at the same time confessing his secret desire to see Swedenborg. He wrote in reply saying he was preparing for a six months preaching tour, and would wait upon him on his return, but Swedenborg answered that the proposed visit would be too late as he (Swedenborg) should go into the world of spirits on the 29th of March never more to return. At five o'clock in the afternoon on Sunday, the 29th of March, 1772, Swedenborg died.

In Paris about this time the gay city was thrown into

great excitement by the wonderful performances of a man of the name of Mesmer, who had the power of throwing people into a state of trance. All Paris went to see this remarkable man, at least, all the elite of Paris, aristocratic carriages were continually at his door, and it is said that on one occasion even Marie Antoinette herself paid him a visit. It was at this time therefore that commenced that new psychic development that, under the modern name of hypnotism, is so profound a puzzle to the materialistic mind.

If we now turn our attention to political changes we shall find these equally remarkable. The first event to which history draws our attention is the American war. Before dealing with this I wish again to point out to you the object I have had in view in writing this paper. Theosophy teaches that spirit and matter are intimately related, that spiritual influences, originating in Âtmâ—Buddhi—Manas, have to pass through the Astral and Etheric planes, before arriving at the Physical. Hence if it be true, as Madame Blavatsky tells us, that new spiritual influences are now being brought to bear for the benefit of mankind we ought to see these influences reflected in terms of progress in the human race. We should expect to see new development of thought, moral, political, and religious. We should expect men to become more civilized, more intellectual, more cultured, we should naturally expect new developments in art, in science, in literature. We should also expect an increased sense of freedom amongst men, that the Divine within us would become more pronounced, giving us a higher sense of our dignity. A dignity which would make us strongly resent any attempt at tyranny or oppression.

The two previous cases I have given were intended to show that after 1757 there was a new religious development, and new psychical manifestations; phenomena which are now named spiritism and hypnotism. The American war on the other hand was a struggle for freedom, and freedom is one of the great characteristics of the age, and certainly one of the most distinct signs of the times. Now I do not here intend to go into the details of history, but simply to mention the broad facts in their order, exhibiting them as concomitant changes on the physical plane, corresponding to similar changes on the higher spiritual planes. It will therefore suffice to state, that the American war arose from an attempt on the part of the mother country to impose restrictions upon one of her colonies, which lead to rebellion, and the ultimate establish-

ment of the United States as an independent power. Now from the theosophical point this was a most important event in history, for in all cases of spiritual development, freedom is above all things essential and America has become typically the land of the free. It was the place where Madame Blavatsky chose to launch our teachings before the world, and it is the place where Mrs. Besant is at present busy with her theosophical propaganda.

It is in America also where spiritualists exist in the greatest numbers, and constitute a most powerful force, and as we well know Spiritualism is one of the avenues through which people become Theosophists, in fact it was on account of the danger arising from the unchecked dealing in spiritual phenomena, that the revival of the ancient Wisdom-Religion became necessary. The next great event to which history introduces us is the French Revolution which commenced in 1789. Many have been the opinions held by our ablest writers and keenest thinkers on the part this has played in the development of our present civilization, but none so far as I know have dealt with it from the Theosophical standpoint. All agree that it was an upheaval of the highest importance. It was, in short, a moral and political earthquake which shook the ancient structure of Western society to its very foundation, and razed it to the ground. Old political institutions, old forms of belief, old moral formulæ, here came down with one great crash. It was the most stupendous event that has happened during the last 1000 years, and it is upon the ruins of this ancient superstructure, the French Revolution threw down, that modern civilization is built.

The French Revolution was the *karma* of the middle ages, it was the wiping off of old scores, the Nemesis of centuries of oppression, iniquities and wrong; it was a fierce, strong, drastic, purge which society needed to restore it to health.

To the Theosophist one of the most interesting results of the French Revolution is, that it left France a nation of atheists and agnostics.

Now in some way or other Agnosticism appears to be in many cases a stepping stone to Theosophy and as you are all aware our present illustrious leader Mrs. Besant was at one time a very prominent Agnostic, and many others including Madame Blavatsky have, at one time, belonged to this school of thought.

Swedenborg gives a reason for this. He says that it is impossible for a new religion to be engrafted on an old one;

that before a new faith can spring up, the old faith must be dead. It would appear, therefore, that the law of reincarnation applies to religions as well as to individuals. The old body must die before a new one can be taken on. The case of France therefore is very hopeful. It is at present sunk in the direst Materialism and the grossest immorality but on the other hand psychic phenomena are there attracting considerable attention, and, as Madame Blavatsky predicted, Materialism has already received its death blow, and we may now look upon France as promising soil for the spread of Theosophic teaching.

(to be concluded.)

MRS. BESANT AT CHICAGO.

THE eleventh annual convention of the American Section of the Theosophical Society commencing on June 27 last took place at Chicago, and very great interest was excited owing to the presence on the occasion, of Mrs. Besant, and the Countess Wachtmeister, who were received with intense enthusiasm at 26 Van Buren Street, where a large number of members from the local Theosophical lodges were present, besides quite a number of delegates from foreign lodges.

Mrs. Besant said that she had found a much deeper interest in Theosophy evident in every part of the country, than what she had noticed at the time of her last visit four years ago. She was surprised and gratified beyond expression to find such a wide spread interest manifested by Chicago people in the practical workings of the teachings of Theosophy.

The gathering of the convention at the Athenaeum was a most interesting one and the report and statements on all points showed very satisfactory progress. Mrs. Besant's address was instructive and thoughtful, and at one point she expressed the hope that the present differences of the Seceders, which were largely of a personal character would be done away with and the followers of Mr. Judge would be united with the parent Society. The sentiment was loudly cheered, as was also one of a similar tenor uttered by A. J. Cory, a delegate from Washington, D. C.

On Sunday evening Mrs. Besant was the magnet which literally packed Steinway Hall, and she rewarded her listeners with a glowing tribute to the tenets of Theosophy.

Her lecture on "Man's Invisible Bodies" at the Central Musical Hall, proved a great success and some 2000 persons listen-

ed to her exposition with breathless attention, while the illustrations of thought forms and auras on the screen awed and astonished the vast audience. Her other addresses were also largely attended and she drew, at every one of her gatherings, large numbers of thoughtful inquirers. She was most happy and lucid in the exposition of each and all her subjects and she disarmed all hostility when she said "We do not antagonize any religion nor any religious sect, preferring to leave every one in the church with which he or she is associated. Our aim is to build up the Spiritual in all religions, and we find it more advantageous to work through the religion which dominates the country in which our work lies." Her earnestness, her sincerity and her love of truth have been evident every where. Thus winning the heart of her hearers.

Her noble suggestion for a reunion with the Seceders in America shows her self-sacrificing spirit, and all disregard for her personal self to serve the cause of Universal Brotherhood. Her friendly overtures may be accepted in course of time and many an honest heart from the opposing ranks, will learn to discern her goodness and greatness and the truth about the movement which she represents, and will not fail to join it.

She will return to England about the 20th of September, and after spending about a month there she will visit Sweden, and thereafter, she hopes to visit India.

The Countess also has worked with a patience and perseverance that is an example to all of us. Both have had to contend against enormous difficulties but they have succeeded in doing solid work. There are now 35 Branches in the American Section instead of 14, and whereas last year there were 281 members in the Section there are now 703, Mrs. Besant's exertions for defending the true Theosophical Society have been crowned with success and at last truth is being vindicated and the noble Apostle of Brotherhood, Spirituality and Truth has made a mark in the land of the most enterprising race of the world.

N. D. K.

We have just received the Conventions Report which is full of interesting information and corroborates the figures stated above.

EDITOR, T. G.

CHITRA-CUPTA.

WHAT an inexhaustible mine of wealth is the Aryan literature: it is indeed a treasure where materials of all descriptions and of untold value exist, an universal storehouse where philosophic implements of sorts are found to build the highest, from the lowest atom to the mighty universe; precious jewels of all kinds from the brightest diamond to the blood-red ruby; metals of all descriptions from the yellow gold down to the blackest iron, and instruments of all sorts from the most powerful crane down to the weakest hammer that drives the tiny nail, are found in this vast treasury, this deepest mine and this grand store-house of the Aryan philosophy. The seven oceans that conceal beneath their fathomless depths, the brightest gems and shining pearls, do represent the seven signs of the Aryan Sâstras in their qualities; namely, the gems of seven colours, the metals of seven kinds, the instruments of seven descriptions, and the oceans of seven tastes; but it is in the law of Karma which regulates the destiny of seven races of men in seven stages of consciousness, to pick up one or the other kind of metals, and work with one or the other description of instruments, and lastly to drink the waters of one ocean or the other. This is what is called Prârabdha or Sanchit Karma of the past life. A man, who picks up a small ruby instead of a brilliant diamond, a person who gets hold of a piece of iron instead of gold, an individual who simply selects a chisel instead of a steam-engine, and a sea-farer who only drinks the salt water of the Lavan Samudra instead of the sweet, has no right to condemn the mine, the treasury, the store and the oceans. It was his own Karma that failed him to get hold of a better one; it would have simply been an impossibility on his part to do otherwise; it was his past Karma that has condemned and led him to his deserts. This is the fundamental basis of our Aryan Sâstra. Being a universal science of philosophy and religion, they supply to every individual the kind, quality and quantity of the spiritual food he deserves and is able to digest according to the digestive powers of his past and present Karma. Thus we find that many are deeply engaged in the Upâsana and Bhakti side of our ancient philosophy; while others are drinking deep at the refreshing fountain of the transcendental Vedânta Dars'ana by breaking through the hard and impenetrable adamant of Karma; whereas the third is devoted wholly and solely to working with the instruments and manipulating the Karmic forces of nature, with a view of

establishing the individual and universal harmony and equilibrium in the great workshop and store-house of Karma,—this is known as Karmakânda. It is thus the three paths, prescribed by the great Vedas to attain liberation, are being followed by humanity in some form or another, whether consciously or unconsciously. It is only the devoted and exclusive attachment to one, at the sacrifice and ignorance of the other, that has made amongst us so many sects and subsects in our religious sphere: our S'aivas, our S'âktas and our Vaishnavas would have never been uncharitable to each other if they had only known that the universal truth pervades through all the different systems of philosophy and is not the exclusive monopoly of any one System. What is wanting is only the power of analysis, and the proper teacher who could show us by experiments.

The six Dars'anas of our S'âstras plus the Gupta Vidyâ make up the number seven, there may be innumerable divisions and subdivisions of them; thus the Âryan philosophy has seven main divisions to suit the tastes of the men of seven states of consciousness or the seven Races or Sub-races of humanity. The planets are seven (two being blinds), the days of the week are seven, the heavens are seven, the oceans are seven, the islands are seven, the metals are seven, and colours are seven; in fact there is nothing but seven, both in and out, subjectively and objectively, above and below, in macrocosm and microcosm. Has it ever been assured to us that our great Âryan philosophy is also divided into seven main divisions, to suit the natural divisions of this cosmos? Are we so sure that they are mere arbitrary and artificial divisions made by our Rishis?

All these six Dars'anas from their different stand-points take a man to the platform of the seventh; what is required is simply the tact and power of analysis. The dealer in charcoal knows not that what looks to him and the rest of the world, so black, contains the ingredients of that diamond which is whiter than snow; people do not know that the salty waters of ocean have in their bosom the quantity of phosphorescence that lights them like fire-works when any friction is caused; even so with the case of the symbolism, the metaphors and allegorical expressions of the Âryan S'âstras: what we think to be the most obscene phallicism and worst sort of fetichism which desecrates the whole sanctity and spoils the sublimity of the highest divine ideal, are really the symbols and allegorical expressions of that sublime ideal: the worst expressions that could be picked up from the voluminous vocabulary of the Sanskrit literature and the most objectionable ideal that could be witnessed in

the whole pantheon of the idolatrous Hindu—Lingam and Yoni, the naked and fearful Kali standing on the breast of Her Lord Mâhadeva, are nothing when analysed and viewed in their inner signification, but signs and visible representations of the spirit and matter and the triumph of the latter over that of the former.

Our S'âstras, in fact all the Rishi-words, have three different significations attached to them—there may be more, there may be seven, for aught I know—but the three meanings are liable of interpretation from the three different spheres of connotation, *viz.*—“Adhibhantic,” “Adhidaivic” and “Adhyatmic,” *i.e.*—physical or material, psychic or intellectual, and divine or spiritual meaning. It is left to the seeker of truth to see from what plane, from what stand-point, and from what sphere he likes to study this meaning. This depends entirely on the state of his mental development which again in its turn is dependent on his thoughts, speech and action : thus the great wheel of law goes on for ever, and the man travels from one sphere to another by the triune force of his body, mind and soul.

Now let us take any word of allegorical expressions from our S'âstras and try to understand its meaning in the three aspects: take, for instance, the word Chitra-Gupta, which forms the heading of this essay, and try to analyse its several significations. The history of Chitra-Gupta as mentioned in the Puranas is known to almost every Hindu—even to women who are perfectly illiterate. Chitra-Gupta is the record-keeper to the court of the Lord of all Justice; he records every man's good and bad deeds, not only deeds but even thoughts and words; he never fails to perform his duties, he is never sick, never absent, takes no leave and never dies; he has a very large book to record his accounts, he classifies them with great care and punctuality, and at last puts them before the Great Lord of Justice to decide on the merits of each man's case. In short such is the apparently absurd story mentioned in the S'âstras about the great Record-Keeper of the whole world. No man of common-sense would ever condescend to believe the absurdity of this insane story, unless he belongs to that class of the people who allow a great premium on their faith and believe everything because it is written in their S'âstras. But let us see whether it has any other deeper meaning than what is already known to the people in general.

The Western science steps in to help us at this moment and points us to what we otherwise would not believe. Our ancient

philosophy has said thousands of years before what the Western science says now, that nothing in nature is destructible and that matter never dies, every cause must have a corresponding effect, and the slightest modification in matter makes corresponding impression in the bosom of the ethereal sphere. It is on this principle alone that we know that noumenon underlies each phenomena. Now if nothing in nature is destroyed, then all our thoughts, all our speeches, and all our actions can also never be destroyed. Again if the slightest vibration in matter makes an impression in the ethereal sphere, then all our thoughts, our speeches and actions must make their faithful impressions in this ethereal matter: then, again, as every cause must produce its effect, all the causes that we daily and hourly start by means of our thoughts, speeches, and actions must produce their corresponding effects; lastly, as each motion reverts back to its original centre, in the shape of effect to establish equilibrium, so does each effect revert back to us as we are the centres from which the cause was originally started.

Having these scientific truths laid before us let us try to apply them in the present case. The great ethereal space which is of the nature of a gelatine substance and on which the impression or image of every object is made, is the Kama-Loka or the astral sphere of our Hindu philosophy. The causes that we start, daily and hourly, by our organs of knowledge and action, *i. e.*,—mind, speech and body, are collectively called by our S'âstras as Karma. These Karmas then being indestructible in their nature are not lost in substance, although they have apparently disappeared from our sight; nay, become altogether insusceptible to the cognizance of our senses. But no sooner they are started, than they go off at once, and give forms and images to this Kama-Loka, these forms and images we cannot see except through the inner eye, but right enough they are there. Now if you translate "impressions or images" as "Chitra" and "secret" as "Gupta," then you at once realise the grandeur of the Aryan philosophy by knowing that the great Record-keeper of the world is no other than the "secret impressions" made in Kama-Loka of all our Karmas, and that of the world besides, and that this astral sphere is the workshop of nature where every mould in the shape of noumenon is formed for the natural world.

No sooner is one able to grasp this inner meaning of the word "Chitra-Gupta" than he at once begins to see the

fineness of its signification and the higher idea expressed by the allegorical expression of the heavenly Record-keeper. He now sees that "Chitra-Gupta" never dies, that he is always busy in recording every event that happens in the world, that even the most insignificant and trivial occurrence does not escape his notice, and that his book is so large and spacious that it never comes to an end, although event after event is recorded in its pages from time immemorial, and change after change takes place in it according to the modifications of the so-called past, present and future. He will see now that this "Chitra-Gupta" is responsible for the correct recording of facts and therefore he makes no mistakes in his entry. In fact he records them very carefully as they constitute the direct evidence of a man's Karma in his life's incarnations. He will see now how the Dharma Raja, the great conscious Lord of Universal Justice and Retribution, decides the intricate cases of our Karma, and makes man take birth again and again till he is ripe and mature and till he has acquired sufficient experience to reach Perfection because Perfection is another name for Liberation, and imperfection is another name for bondage—ripe when perfect, unripe when imperfect : ripeness is therefore virtue, and unripeness is vice or sin—the former is the absence of all want, and the latter is the presence of all necessity. But desire is the another name of want, and therefore desire means imperfection and unripeness, consequently sin and sorrow. This is the "Adhidaivic" signification of "Chitra-Gupta." We have observed him already in his "Adhibhoutic" meaning in which he is known to the masses of the Hindu world. Now let us try and see whether there is still a deeper meaning attached to this word. According to the theory of evolution "the immaculate white disk within a dull black ground represents Kosmos in Eternity, before the re-awakening of still slumbering Energy, the Emanation of the World in the later systems."

"The point in the hitherto immaculate disk—Space and Eternity in Pralaya—denotes the dawn of differentiation, the germ in the Mundane Egg, the All, the boundless, periodical Kosmos : this germ being latent and active periodically and by turns."—(*The Secret Doctrine*. Vol. I. p., 31 N. E.)

Now this point in the disk, which is the germ of all future cosmos when not latent, contains the ideation, the image, the impression of the future universe, even as a seed contains the image of a tree and keeps it concealed within its seventh bosom. This image in the Bindu is the Adhyatmic "Chitra-

Gupta" that exists in the Root nature, in its most subtle and incipient state even before any differentiation had actually taken place from the Mula-Prakriti. Brother Chitra-Gupta, therefore, appears to be as old as the "space and eternity in Pralaya" themselves. He is one with the spirit itself before differentiation, and therefore his spiritual abode in the cosmic evolution is far above the astral or the Daivic sphere.

These three meanings of "Chitra Gupta" show the three different significations from the three different standpoints and are perfectly in accordance with science and philosophy.

But this is the kosmos or universal side of interpretation of the word "Chitra-Gupta"; it is the Adhidaivic and Addhyatmic meaning of the Pouranic word, the Divine Record-Keeper, so far as macrocosm is concerned : there ought to be similar significations also in respect to microcosm, because the latter is the miniature of the former in all respects. The material application of the word, so far as man is concerned, is the physical record of his own thoughts : either good or bad in this sensual world. Thus every man is his own "Chitra-Gupta" in one sense. The forms that he gives unto them are indestructible "*akshara*" in that which is never destroyed. It is not necessary that a man must know how to write in a particular language, but it is sufficient that he registers his thoughts on any material object, every thought is material so long as it will bear the application of "thought." We do this in the state of our perfect wakefulness.

Now let us see what is our physical "Chitra-Gupta" in and among us. Every one who has read Yoga-Vashishta must be acquainted with the word "Chidâkâsha." In this Chidâkâsha you can see the pictures that you have painted yourself by your own thoughts and with your own desires. These can be seen, both in the active as well as in the passive states of our existence—active when done voluntarily and by the power of will force, and passive when in the state of dream or under the influence of mesmerism and hypnotism. (see the seven kinds of dreams explained by H. P. B. Transaction No. 1 of the London Lodge p. 64.)

Now what we see in this state is Adhidaivic "Chitra-Gupta" in us, because although we close our eyes and although our bodies be immovable in one place, yet we witness the records in the astral plane as vividly as we see the material forms in the objective world with our physical eyes open and our physical bodies in action. It is for this reason

that it is repeatedly enjoined for those who are given to a certain kind of occult practice to take care what figures and images they produce, and paint in their Chidâkâsha by the force of their thought, and rush of their desire ; because by constant practice their hands become set, and the figures that they draw consequently become more vivid, lasting and complete than when painted and drawn by an untrained hand. Thus it rests with a man either to impede his spiritual progress by liking to dwell in the astral and psychical plane and enjoying the sight of the beautiful pictures (not always) drawn by the master-hand of the distinguished artist Chitra-Gupta, or leave these pictures there and search for more beautiful ones in some other sphere which is above that.

But where lies that sphere in the microcosm ? Those who have studied the seven plexus of man know what is Susumna and where lies the Nadi Chitrani, where is its root and what it shows. It is said that Chitrani, as the name indicates, has an universal picture gallery in it. Here it says to every Arjuna पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः “*pasyame partha rupani shata shotha sahasrasa.*” Those who know how to search Brahmarandhra and find out the point in the Chidâkâsha of Yoga-Vashishta, can trace out the permanent residence of Lord Chitra-Gupta : but it is useless to dwell on such matters, so we leave Chitra-Gupta in the hands of our readers and ask them to form a better acquaintance with him, for this introduction has been rather hasty.

—*Nigamagampatrika*, January 1897.

THE BHAGAVAD GÎTÂ.

[We propose to commence in our present volume the series of most valuable and interesting articles on the Bhagvad Gîtâ contributed by Mr. William Brehon in the early volumes of *The Path*.]

IF the title of this Sacred Hindu poem were paraphrased, it would read :—

The Holy Song of God Himself, Who, at the beginning of Kali-Yuga or the dark age, descended upon earth to aid and instruct Man.

Gîtâ means song, and Bhagavad is one of the names of Krishnâ. Krishnâ was a Avatâra. According to the views of the Brâmins, we are now in Kali-Yuga, which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution of the Age, at the end of which—after a brief period of darkness—a better age will begin.

The composition of this poem is attributed to Vyâsa, and as he is also said to have given the Vedâs to men, a discussion about dates would not be profitable and can well stand over until some other occasion.

The Bhagavad-Gîtâ is a portion of the Mâhâbhârata, the great epic of India. The Mâhâbhârata is so called because it contains the general history of the house of Bharat, and the prefix Mâhâ signifies great. Its more definite object, however, is to give an account of the wars of the Kauravas and Pândus two great branches of the family. And that portion included in our poem is the sublime philosophical and metaphysical dialogue held by Shri-Krishnâ with Arjuna, on the eve of battle between the two aspirants for dominion.

The scene of the battle is laid on the plain called "Kuru-Kshetra" a strip of land near Delhi between the Indus, the Ganges and the Himâlayan mountains. Many European translators and commentators being ignorant of the psychological system of the Hindus—which really underlies every word of this poem—have regarded this plain and the battle as just those two things and no more ; some have gone so far as to give the commercial products of the country at the supposed period so that readers might be able, forsooth, in that way to know the motives that prompted the two princes to enter into a bloody internicine conflict. No doubt such a conflict did take place, for man is continually imitating the higher spiri-

tual planes ; and a great sage could easily adopt a human event in order to erect a noble philosophical system upon such an allegorical foundation. In one aspect history gives us merely the the small or great occurrences of man's progress, but in another, any one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul. So we see, here and there, western minds wondering why such a highly tuned metaphysical discussion should be "disfigured by a warfare of savages." Such is the materializing influence of western culture that it is hardly able to admit any higher meaning in a portion of the poem which confessedly it has not yet come to fully understand.

Before the Upanishads can be properly rendered, the Indian psychological system must be understood ; and even when its existence is admitted, the English speaking person will meet the great difficulty arising from an absence of words in that language which correspond to the ideas so frequently found in the Sanskrit. Thus we have to wait until a new set of words have been born to express the new ideas not yet existing in the civilization of the West.

The location of the plain on which this battle was fought, is important as well as are also the very rivers and mountains by which it is bounded. And equally as needful to be understood, or at least guessed at, are the names of the respective princes. The very place in the Mâhâbhârata in which this episode is inserted has a deep significance, and we cannot afford to ignore anything whatever that is connected with the events. If we merely imagine that Vyâsa or Krishnâ took the Sacred Plain of Kuru-Kshetra and the great battle as simply accessories to his discourse, which we can easily discard, the whole force of the dialogue will be lost.

Although the Bhagavad-Gîtâ is a small work, there have been written upon it, among the Hindus, more commentaries than those upon the Revelation of St. John among the Christians.

I do not intend to go into those commentaries because on the one hand I am not a Sanskrit scholar, and on the other it would not tend to great profit. Many of them are fanciful, some unwarrantable, and those that are of value can be consulted by any one anxious to pursue that line of inquiry : What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gîtâ by the light of that spiritual lamp—be it small or great—which the Supreme Soul

will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise by Krishnâ in the Bhagavad-Gîtâ—the song Celestial.

—*The Path*, April 1887.

(*To be continued.*)

HOW THE DIVINE NATURE REVEALS ITSELF THROUGH PHYSICAL NATURE.

SO much has been written about the imperfection of matter, of this earth being a vale of sorrow and distress, a place which the pilgrim should try to leave as soon as possible, that I would attempt to present another side of the picture, worthy of consideration for the mind which is striving towards the perfection of its ideal. You, man of thoughts and feelings manifold, who are suffering from constant contact with the sordid side of nature, working wholly on the material plane, perchance to gain a living, or for the benefit of others; when your spirit seems oppressed and you long for something to lift you to higher spheres, then walk out and commune with yourself and see the bright side of nature, “nature unadorned by man,” and if you live in this country, you will not have very far to go. If you are near the plains, go out into the fields and let your eyes gaze into the vast expanse in front of you and let your lungs inhale the fresh air; then lift your head and gaze into the sky and feel the boundless infinity, which is your birthright which is you yourself, and let its calming influence penetrate your heated brain and sooth the throbs of your heart. If you live near the forest, you will find even more to delight your heart and mind. Here you will see Nature in all its beauty, hills and valleys covered with lovely foliage, and running streams and brooks with crystal water. If you have an eye for colour, you will notice all the different tints blending with each other in perfect harmony, and if an ear for sound, all the rustle of the leaves, the trickling of the brooks, will appeal to you as would an orchestra of exquisite music, constant and varied. Have you a sense for form, you will be surprised what beauty there is in the manifestation of both organic and inorganic matter. You will admire the tall firs, rugged giants, pointing upwards ever higher and higher, just as if they were trying to reach heaven, you will delight in the moss and evergreen covering the rocks, and every little flower and fern will cause you a fresh exclamation of delight. You will wonder why you never saw the hidden beauties of these little things before. And the bright sun,

shining through yonder tree, will help you in your investigation, lending more clearness to the picture. A single ray, coming down through space, will touch the spray of a cascade, and become refracted into seven colors, forming a charming little rainbow. Everywhere around, you will find beauty and harmony, and the thought will involuntarily arise in your mind; Where is the artist, who formed all this, where the magician who can produce such exquisite effects? You will at once repudiate the theory of the materialist who tells you everything is due to chance; you feel that this cannot be so, the whole of your artistic nature rebels against such a notion. You will look to some kind spirit above, some guardian angel, who watches this place, his particular pet child. If you are versed in occult lore, you will know that all thoughts are things, and that all these beautiful objects around you may be the thoughts of those bright intelligences above, whom you do not see, but whose presence you may feel, just as you would feel the presence of a friend far away. You will be longing to be able to think such thoughts yourself and produce such beautiful effects, and you will take care that no ugly thoughts enter your mind. If you are of an enquiring turn of mind, you will wonder by what means it is that these thoughts can take such beautiful forms. You will notice a beautiful white lily and the aromatic scent which it gives out. You will also notice the fragrant odor of the pine, and a little flower, the Linnea, which gives a very faint odor, almost imperceptible. You will conclude that everything in nature gives out some aroma, some agreeable, some less so, according to how it harmonizes with your own nature. If your sense of sight were keener, you would see this aroma surrounding each leaf or plant like a kind of halo; you would know that this is called the aura of the plant, which itself may be of varied colors. It belongs to a different higher grade of matter called the astral; it is the very life essence of the plant, that which makes it grow into these wonderful shapes and brilliant colors. He whose thoughts are pure and strong enough to control this auric essence can wield it into whatever form he pleases, just as a blacksmith forges his iron into different shapes. If you had a microscope sufficiently powerful to pierce through these shapes, you would find that the tiniest atoms of these leaves, seemingly lifeless and unmoveable, are in reality full of life and activity, whirling round and round a centre, just like the planets around the sun, and they only wait the word of command from their

superiors to move in a different direction, to alter their shape. This active life whirling around pertains to the whole of nature, as well as to apparently lifeless stones as to sentient plants and animals, although the motion in the former is slower, and it may take thousands of years for them to bring about the same changes which in the latter are effected in a day. And, the most wonderful thought of all, all this movement is brought about by the power of sound, not ordinary sound such as the whistling of the wind, but a much finer sound which our ears cannot hear, and the meaning of which our inner senses can but vaguely comprehend. It is this sound which makes everything in nature vibrate in its innermost essence, its ether. Just as if you draw a violin bow alongside of a metallic plate covered with sand, this sand will form itself into various crystalline shapes; so do the rulers and angels of nature draw their bows, their thoughts, into matter and combine these little atoms into manifold shapes. Each of us can to a small extent help in this great moulding of matter, because if our thoughts are good and harmonious they have the power to attract those above us to our surroundings, and so assist in making them beautiful. Now we also can understand why this beauty of nature affects us in such a peculiar way. It is because the vibrations and music of nature throb in sympathy with our own hearts, and the more musical and loveable we make ourselves, the more we shall be in harmony with nature, and—the more beautiful will nature itself become. The whole world is striving towards harmony, and why should we not offer our mite?

Following a rugged path on the side of a hill, we reach a rock, hanging over a foaming torrent, winding its way through a narrow valley. There we stop for breath, also to gaze at a wonderful sight in front of us. There stands a giant mountain covered with snow shining in the sunlight, seeming like a revelation from a higher world. It begins to dawn on us that this mountain points to a world different to the one which we felt surrounding us in the woods and meadows. *There* was ceaseless activity and harmony of sounds, *here* silence and peace reign, a silence, because to us it is unfathomable, a peace which no man can comprehend. If the woods made us feel an unspeakable delight, the sight of this mountain inspires us with a feeling so high that we dare not name it; it lifts us high above ourselves into unknown space. And as we stand there in rapt meditation, a silent prayer breathes through us :

“ May I be strong and firm like that mountain, and may

an aureole of peace and purity surround me and all human beings as the snow covers that mountain."

It is getting late, the sun has disappeared behind the rocks and casts its reflection on the white snow, tinting it into a rose-colored hue, first brilliant then growing fainter and fainter. It seems to us as a response to our prayer ; we draw a deep breath, just as nature is wont to do when it has drawn itself away from the rays of the sun. Down we scramble again and went our way homewards, pensive, but cheerful in our hearts and deeply grateful for what we have learned. At home we try to tell our friends of what we have seen, those of our brothers and sisters who, less fortunate than ourselves, had to remain at home, but we feel that such sensations must be experienced by oneself ; they can be but dimly described.

AXEL WACHTMEISTER.

—*Mercury*.

THE "SECRET DOCTRINE," VOL. III.

THIS year has seen the publication of the long looked for third volume of Madame Blavatsky's great work, the *Secret Doctrine*. This is a book of some 600 pages and contains all that remains of her hitherto unpublished writings. We cannot feel too grateful to Mrs. Besant who edits the volume—for her untiring energy in carrying through the arduous and difficult task of arranging the materials entrusted to her charge, which came into her hands as we see from the preface—without obvious order and quite unarranged. Out of the chaos she has established order, without in any way interfering with the original text. The first half of the volume deals with the history, and inner teaching, of some adepts, with here and there glimpses into the mysteries and initiations of Egypt and Greece, the Hermetic Philosophy, and much of valuable information regarding occultism in East and West. Then follows a number of Essays on Buddhism and the mystery of the Buddha ; here we are given a series of hints and veiled information which cannot but be of the greatest value to the careful reader especially if he bear in mind Mr. Mead's wise remark that "too few students are aware how much of real worth in Madame Blavatsky's work is hidden away in notes and parenthesis." The volume closes with some "Some papers on the bearing of Occult Philosophy on Life" which were circulated privately during the author's

life time, and are intended rather for students than for the general reader.

The volume as a whole is an indication of the growing fitness of those who take theosophy seriously, to profit by the information and hints that could never have been given out when the *Isis Unveiled* was written. Thus the past twenty years has done much to train and prepare mankind, and we may rest assured that as the desire for true wisdom increases so shall the want be supplied.

Like all the writings of our great Teacher this volume tends to lift the mind out of the narrow groove of conventional dogmatic religion, and gives him a glimpse of the "bigness of things," and with that magnificent sweep of the master hand she unfolds for us occult mysteries which few in this generation are able to value at their true worth, or do justice to.

A. R.

Obiter Dicta.

THEOSOPHY AND POLITICS.

THE following disclaimer is made in the *Theosophist* for August in regard to certain alleged connection of the Society with politics.

"We desire to enter our protest against the attempted coupling of the name Theosophy with affairs of a small political meeting lately held in Mylapore (Madras) by a few persons signing themselves "*The Hindus of Southern India*," who sent their congratulations to the Sultan of Turkey. The misrepresentations of certain editors, especially in Bangalore and Bombay, were wholly uncalled for, and undignified. No Theosophical Society had *anything whatever* to do with this small political gathering, neither was it held at the present premises of the Madras Branch of the Theosophical Society, and those who thus attempt to cast reproach upon Theosophy might well pause and reflect upon their injustice."

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LAST July, and part of August corresponded to the Parsi month Bahman, which is the name of the archangel presiding over animals. It was marked in Bombay among our Parsi brothers by considerable agitation in favour of vegetarianism. In this month the orthodox Parsis do not use flesh

food. Taking the opportunity in hand one of the members of our Lodge started, on the 1st August, a public religious feast which they call *Jasan*, (a corruption of *yacana*, equal to Sansk. *yajna*,), to celebrate the principles of Vegetarianism; a large number of tickets were issued, and the gathering was an entire success. It is satisfactory to learn that altogether the proceedings went on without any opposition, showing that the Parsis are gradually beginning to appreciate the noble principle of *ahimsa* harmlessness. Another member has been delivering a series of lectures in Gujarati, the subject being "Zoroaster has forbidden the eating of flesh;" and a third one has republished in book-form the article contributed in a *Gujarati newspaper* by his brother the late Mr. Framji Dadabhoy Panday, under the name of Kâkâ Kâhân in advocacy of Vegetarianism.

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We strongly recommend this book to our Gujarati readers as one of the best and most lucidly and humorously written book on the subject. Price is only 4 annas, and it can be had on application to M. D. P., 37 Hornby Road, Bombay.

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DURING the last month Bro. Richardson delivered a lecture on the "Scientific corroborations of Theosophy"; Bro. Jussawalla delivered one on "chastity", and three were delivered by another Parsee brother in Gujarati on "Prohibition of flesh-eating by Zoroaster."

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COLONEL OLCOTT, President Founder of the Theosophical Society, who has been travelling in Australia delivered a lecture on June 18th in the Oldfellows' Hall, Rockhampton, on "The Theosophical Society—Its Aims and Success." Much interest was taken in his exposition and the local press gave a long report. He also delivered lectures in the Queen's Theatre and in the Town Hall, Maryborough. On June 25th Miss Edger spoke at Redmond's Hall on "The Teachings of Theosophy" the Colonel occupied the chair, and the audience filled nearly all the sitting accomodation.

Colonel Olcott's tour was arranged through Brisbane, Newcastlene Sydney Melbourne, Hobart and thence to New Zealand. The object of his trip round the Branches of the Australian and New Zealand Sections is to inspect the work and make the personal acquaintance of officers and members.

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MISS LILIAN EDGER, M. A., the General Secretary of the New Zealand Section, T. S., who is a gifted and talented speaker, is expected to visit India in December and deliver the usual course of the four morning lectures at the annual convention at Adyar.

SCIENTISTS IN CONTRAST.

In a recent paper on "Theosophy and Science" by John Mackenzie (see April *Lucifer*, p. 57), he quotes a paragraph from Lord Kelvin, the great Scientist, taken from his address in June last, "on the occasion of the celebration of his Jubilee as Professor of Natural Philosophy in the University of Glasgow, as follows: "I might perhaps rightly feel pride in knowing that the University and City of Glasgow has conferred on me the great honour of holding this Jubilee. I do feel profoundly grateful, but when I think how infinitely little is all that I have done, I cannot feel pride, I only see the great kindness of my scientific comrades, and of my friends, in crediting me for so much. One word characterizes the most strenuous of the efforts (for the advancement of science) that I have made during fifty-five years—that word is, failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach my students of natural philosophy fifty years ago in my first session as Professor." Upon this confession of the foremost physicist of the age, so frankly and humbly made, the author of the article above referred to thus comments: "How different this is from Tyndall in his famous Belfast address. He gave out to the world that science had solved the whole problem; science had decided that there was no God in the universe; science decided that in matter itself lay the 'promise and potency of life.' Ah, how the world has changed since that time!

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"*Theosophy in Australia*" announces two interesting discoveries of science. One is the liquifying of air, the other, the photographing of sound. With regard to the former, it is true that air has been liquified before, but only in the laboratory. Mr. C. E. Tripler, the discoverer of the process, which he keeps secret, can, however, turn it out in large quantities, and claims for it such powerful properties that he threatens to revolutionise with it transportation and manufacturing. When liquified the air is at a temperature of 450° F below zero. It

vaporises again at 210° F below zero, and it is from the expansion consequent upon this vaporisation that Mr. Tripler obtains his power. This power is equal to a pressure of 2000 lbs. to the square inch, and can be produced at very little cost. The liquified air, in changing to vapour again, absorbs the heat from the surrounding air so rapidly that it in turn is also liquified, thus replacing a *part* of the liquid air that has been vaporized.

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DR. J. MOUNT BLEYER has succeeded in photographing Sound, and already the Biograph, as he calls his invention, is coming into public use. He says: "The pictures can be thrown on a screen, when the music will be shown in what will appear to be reproductions of marvellously pretty submarine vegetation, intermingled with reefs and spidery forms, orchids and other plants, and tracings in new and strange patterns." His method is simplicity itself. All that is required is a tin cone, with a piece of rubber, some fine powder, a reflecting glass, and a camera. Across the circular end of the cone is stretched the rubber upon which the powder is strewn. Above, at a suitable angle, is a glass reflecting every movement of the powder, and the camera faithfully reproduces these with the above result. Some of our subscribers are, we suppose, photographic experts, or experimenters, and we look forward to the speedy receipt of some results made by them from the particulars just stated.

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THERE was a time when the Brahmins used to teach the sacred Vedas to the sons of Brahmins only with closed doors, never allowing any others to intrude on their sacred ground. Certain teaching of the sanctuary has now been published to the world by the Theosophical Society, keeping, however, still in reserve much that is sacred and pure. The monosyllable Om is sacred to the Hindus, and not less to a Theosophist. A Theosophist knows the potency of the syllable, and hence takes care how and where he uses it. It is comparatively safe, therefore, to mention about it in the Theosophical literature; but while we see a new weekly newspaper, in which not only political sensational events are described but even "humorous tit-bits" are wide spread, bearing the title *Om*, we deplore the condition of the Hindu mind which perverts the sacred things in such manner. If our Hindu friend knew the potency that lies in

the sacred sound, he would not have given to his paper, which goes in the hands of all, such a sacred title as *Om*.

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THE thirty-third edition of Colonel Olcott's *Buddhist Catechism*, enlarged and re-arranged, will be issued in a few days.

BORDERLAND.

BORDERLAND. for the third quarter of the current year is as full of interesting matter as ever. Some useful and pertinent remarks appear in the message from "Julia" as regards the losing and finding of the soul and its divine powers. In quoting among others the sceptical and cynical remarks of Dr. Andrew Wilson as regards these communications from "Julia" Mr. Stead rightly observes as follows:—

"I reprint this here as a sample of fatuous impertinence which passes muster in some quarters for smartness. Dr. Wilson thinks one "dull of comprehension" the novelty of the judgment is its only merit, as for the rest of it, it is neither true nor new, but is apparently a fair sample of the wit and wisdom of its author, who writes glibly enough about a subject the A. B. C. of which he seems to have taken no trouble to understand."

In the Gallery of Borderlanders appears Professor J. R. Buchanan, the discoverer of Psychometry, (soul-measurement) or the science which reveals the nature, the scope and the *modus operandi* of a divine soul-power in man whereby, the nature, qualities, and history of anything which is brought in physical contact with a person, are revealed to him. His revelations of primitive Christianity and of the lives of Jesus and the Apostles are equal if not superior in importance to those made by the late Dr. Anna Kingsford in her writings, and promise to give another blow to dogmatic Christianity as well as to so called authentic church history. For the benefit of the Society for Psychical Research extracts from Col. Olcott's Old Diary Leaves in the Theosophist are given to arouse it out of its "scientific complaisance," bearing on the subject of Damodar's astral flight to Adyar from Bareilly in north India, the visit of the Master K. H. to the Colonel at Lahore, and the latter's receipt of a letter which the Master then and there materialized in his hand containing prophecies of importance in connection with the Theosophical Society. A splendid portrait of the Colonel accompanies this article. Under the heading of "Guardian Angels" some interesting extracts are reproduced from Mr. Leadbeater's articles in *Lucifer* on the subject of "Invisible Helpers." With reference to these extracts Mr. Stead remarks that Mr. Leadbeater's stories are singularly interesting, and would be extremely valuable if their truth could be proved. He adds that personally he has no antecedent scepticism on the subject, knowing too well the immense potentiality of usefulness that lies in a Double. The number includes besides the above, articles "On the Progress of Psychical Research in the Victorian Age," Psychic Healing, Dreams, Haunted Houses &c.

The European Convention.

THE Seventh annual convention of the European Section of the T. S. was held at St. James's Hall in London on the 10th and 11th July last Mr. Sinnett, vice President of the Society, being in the chair. The main feature of the year was the formation of the Dutch Section. There were in all 33 branches in the section exclusive of the Dutch Branches and between forty and fifty centres; some two hundred new members have been enrolled. The section contributed £ 270 towards the Indian Famine Fund. A proposal was brought forward by Mons. Courmes of the Ananta Lodge (Paris) for representing Theosophy at the Congress of Humanity to be held in Paris in A. D. 1900. The Chairman in the course of his address observed that the bare chance that the present movement might succeed has been changed into practical certainty, but it is still necessary to make the most strenuous efforts. He believed that it is more than probable that in the course of the coming century the majority of educated people will accept the broad principles of our philosophy. He thought we should also find that in the coming century people will be incarnated and drawn into the Society better fitted than we are to carry on the work. Mr. Sinnett added,—

“We really have come to play a great part in the moral and spiritual progress of mankind. We are a small body of people and no better than others, but we realize that we have picked up the work that was to be done. It is certain that people of greater power will be brought into the work we are feebly attempting to do, and the Society will then have the ability to do the great task set before it. We should be careful not to make our methods inappropriate for those who are to follow us. I am sure the movement is going to spread, but I do not care whether it spreads now or not, so long as we do not bring into it bad elements. Let us realize the greatness of the work in which we are trying to take a part.”

Theosophical Periodicals.

CONTENTS.

THEOSOPHIST, *August*—Old Diary Leaves, Second Oriental Series, V.; The work of the Theosophical Society; Brahmanism and the Future of the Brahmans; Modern Prophecies; Christ and Imitation of Krishna. The Christian Path; The Evolution of the Soul; Yoga Instructions; &c., &c.

LUCIFER, *July*—On the Watch Tower; Reincarnation (concluded); Among the Gnostics of the First Two Centuries (continued); The Order of Things; Authority (concluded); The Geometry of Nature; The Akashic Records (concluded); Deliverance; Eckhartshausen's Catechism &c. &c.

THEOSOPHY, *July*—Vision of a Life; The Essence of the Teaching; The Problem of the Pyramid; Theosophy Generally Stated; Why I believe in Reincarnation; The Teachings of Plato; Principle or Sentiment; a Great Unpunished Crime; The Inner Man; &c., &c.

THE OPEN COURT, *July*—History of the People of Israel; Eschatology in Christian Art; Catholicism in Italy; In Nubibu; The Rev. J. M. Zeeze and Lessing; Determinism and Monism vs. Morality; The Jeypore Portfolio of Architectural Details; Narcissus, &c., &c.